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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21

Vol. 29., No. 18. ALMONT, MICH., SEPTEMBER 15, 1911. $1.00 a year

JUDGMENT AND PUNISHMENT.

Introduction.

MANY think that what is said in the Bible about judgment and punishment is against the final salvation of all; but in the light of the plan of the ages the difficulty disappears.

Probably no subject so important as the judgment is so little understood. Even many Christians think of it as terrible, and say they hope the Lord will not come to judge the world in their day. Some say this is the day of grace, but when the Lord comes it will be the day of judgment—just as if grace ends when judgment begins. But in the Bible the coming of the Lord to judge the world is spoken of as a reason for everthing and everybody to rejoice.—Psalms xcvi. and xcviii. We believe that the judgment by the Lord Jesus is a grand gospel theme—the application of the atonement to all.

Our Lord's work is spoken of in three ways: the Light of the world, the Judge of the world, and the Saviour of the world (John viii. 12; Acts xvii. 31; 1. John iv. 14), and these three parts of his work are closely related. The light is the means of judgment (they are judged by the word), and the judgment is the process of salvation. Our Lord's mission is not to condemn, but to save.

In John i. 9 we learn that Christ is the true Light, that lighteth every man. In verse 4 and xvii. 3 we see that the life and the light are inseparable. That his judgment is not to destruction is more than implied in the statement that he will not fail nor be discouraged, until he shall send forth judgment unto victory.—Isa. xlii. 1–4; Matt. xii. 20. "God sent not his Son into the world to condemn the world, but that the world through him might be saved." John iii. 17.

But is there not a phase of judgment which is to condemnation? Yes, there is. The Bible speaks of two general judgments: one by the law, and the other by Christ. "The law was given by Moses; but grace and truth came by Jesus Christ."—John i. 17. The law condemns the sinner to death.—Rom. vi. 23. The law knew no mercy, and could not save. But what the

law could not do, God sent his Son to do—that is, to condemn sin, and yet save the sinner.—Rom. viii. 3,4. And though the wages of sin is death, God's gift is eternal life, through Jesus Christ.—Rom. vi. 23. The gift—the recovery—follows the execution of the penalty. Paul shows a wonderful contrast. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that in him [Adam] all have sinned."—Rom. v. 12, margin. In verse 16 we see that the judgment by Adam was to condemnation, but that the free gift (by Christ) is unto justification. "By the offence of one judgment came upon *all* men to condemnation even so by the righteousness of one [Christ] the free gift came upon *all* men unto justification of life."—Ver. 18.

Here are two universal judgments—one to death by the sin of Adam, and the other to life by the righteousness of Christ. Both Adam and Christ are seeds of the race. Out of the first, by the law of generation came forth the universal crop unto sin and death; and out of the second by the law of regeneration, comes forth the universal crop unto righteousness and eternal life. The law judges all men down, and Christ judges all men up. As by the first all were made sinners, so by the second all shall be made righteous. Ver. 19.

Many have difficulty because they confound the judgment by the law (which is always unto death) with the judgment by Christ which is always unto victory—the victory of righteousness over sin, and of life over death—death swallowed up of victory.—Isa. xxv. 6-9. These two judgments stand related as the two covenants—of law and grace. In a sense both are laws, and are contrasted as "the law of sin and death," and "the law of the Spirit of life." One causes bondage, and the other gives freedom.—Rom. viii. 2. One kills, and the other makes alive.—1. Cor. xv. 22.

These two laws have two distinct penalties. The penalty of the first is "death without mercy;" but those who sin after they are brought under the new covenant, are subject to "a sorer punishment."—Heb. x. 28, 29. Some think the "sorer punishment" is to die a second time; but would not that, as they think of it, simply be "death without mercy?" It is evident that the "sorer punishment" cannot be death as it can only be inflicted upon those who have been brought from under the law of death into the covenant of life. In this new relation the punishment is conscious, and is for chastisement, which is not to destroy, but to purify. God's object in such dealing with his wayward children is seen in Hebrews xii. 5-11. It is not that they may be killed, but that they may be partakers of his holiness. And we may be sure that whenever death is the result of judgment, it is the judgment by the law, and not by Christ. His judgment is to follow. The only death on his side is dying to sin, or the death of sin itself. On his side the object of punishment, however severe, is to promote the growth of Christlike character.

If the distinction between the penalty of sin under the old law and the chastisment under the law of life be seen, then the way is open to see the salvation of all who shall be judged by Christ. This is the judgment of which we now write.

All Judged in Christ.

In this, as in other things, the work done in Christ is an illustration of what is to be done in all mankind. When the oneness of Christ with the world is seen, it sheds light on his words, in John xii. 31, 32. When speaking of his own judgment, he said: "Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth [out of earthly conditions] will draw all unto myself."—R.V.

Here is the world's judgment and salvation all wrought out in the Person of Christ, our Head. "A finished work," indeed, in a representative sense! It is the most important object-lesson of the ages. In it we see God's loving purpose for our race—a perfect victory over sin and Satan, and the way of its attainment — the judgment. Its object is to cast out all the elements of darkness and sin in man, (Satan being the prince of darkness, the spirit that works in the children of disobedience.—Eph. ii. 2; vi. 11, 12) supplanting them with light and righteousness. For this purpose he took our nature,—"God sending his own Son in the likeness of sinful flesh,"—"made sin for us,"—met the enemy on his own ground and conquered, "condemned sin in the flesh," "that we might be made the righteousness of God in him." Rom. viii. 3; 2. Cor. v. 21.

Because of his success in his personal conflict with the enemy, and knowing his ability to overcome in the race, of which he was the Head, after stating the double result of His personal work,—the casting out of Satan and His own exaltation to the Father,—He added: "I will draw all unto myself."

What Christ did in himself for all, he will do in all in due time. Because of his representative work in the midst of the seventieth week the prophet spoke of it as making an end of sin and bringing in everlasting righteousness.—Dan. ix. 24. And Paul speaks of the reconciliation of the world being accomplished at the cross.—Rom. v. 10; 2. Cor. v. 19; Eph. ii. 13-17. "He preached peace" as already secured; and the apostle teaches that He "abolished death [by his resurrection] and brought life and immortality to light."—2. Tim. i. 10. The gospel of Christ is that he died and rose for all, and that what has been done in Him, the Head of every man, shall be done in all.—1. Cor. xi. 3; 1. Tim. ii. 4-6; Heb. ii. 9.

This principle of the judgment of all in one—the Head, the Seed—is illustrated by the fact that all sinned and died in Adam, and in due order is applied personally to all the race. As it is in Adam unto condemnation and death, so it is in Christ unto justification and life.—Rom. v. 18, 19. Adam was the seed—the unit of the race—for natural generation; and Christ is the Seed—the Unit of all—for regeneration. In both cases the seed gives its nature to the crop.

Order in the Judgment.

As the judgment of the world was representatively accomplished in Christ, and the final effect on all

declared (John xii. 31, 32), it is to be personally applied to all in due time and order.

The breadth of God's purpose in the application of this work of Christ, is suggested by the apostle's words: "It is a faithful saying, and worthy of all acceptation [the acceptance of all], that Christ Jesus came into the world to save sinners: of whom I am chief."—1. Tim. i. 15. If Christ could overcome the opposition of such a one, and save him (who was not seeking salvation, but persecuting Christians), he can certainly save all. But in the work of judgment unto victory, (as in all else), God works in order, and his order is: first, Christ, the Head; second, the Church, the body of Christ; and third, the world of mankind.

It is worthy of special attention that Christ, being victorious in his personal judgment, has been ordained both the Judge and Saviour of man. In the Old Testament Jehovah is called by both these titles (Isa. xlv. 21–23), and we learn in the New Testament that God has appointed a day in which he will judge the world by the risen Man (Acts xvii. 31), having "committed all judgment unto the Son, because he is the Son of man."—John v. 22, 26, 27. All must appear before the judgment seat of Christ.—2. Cor. v. 10. It is a part of the blessed gospel that our Judge is also our Saviour—our merciful High Priest, who, because of his human experience, can "be touched with the feeling of our infirmities."—Heb. iv. 15. Being competent to judge mercifully, he is able to help and save.—Heb. ii. 17, 18.

It is an important truth, often overlooked, that the judgment of the Church is in this gospel age—the age of election,—and that the judgment of the world is in the future when the Lord comes with his saints. It is a mistake to think that this is not an age of judgment because it is an age of grace. All ages of judgment by Christ are ages of grace. Peter said: "The time is come [not will come] when judgment must begin at the house [Church] of God," (1. Pet. iv. 17); but Acts xvii. 31 and other Scriptures) shows that the judgment of the world is future. The Bible never speaks of Christ coming to judge the Church; but he will judge the world—both the living and the dead nations—at his appearing and kingdom.—2. Tim. iv. 1. The Church—having accepted Christ, and having followed him in the process of death to sin and rising to righteousness which is symbolized by baptism (Rom. vi.)—does not need to be judged again. From the standpoint of the gospel age, there are two future stages of the Lord's coming, first, when he comes *for* his saints, to receive them, that they may be with him (Ps. l. 5; John xiv. 3; 1. Thess. iv. 13–18), and second, when he comes *with* them.—Zech. xiv. 5; 1. Thess. iii. 13; Jude 14, 15. It is a part of the hope of the Church (previously judged and perfected), that when Christ shall appear to judge the world, they shall appear with him in glory, and judge the world.—1. Cor. vi. 2; Col. iii. 4. The saints must first be gathered *to* him in order to come *with* him; but the nations are not to be judged until after he comes in his glory.—Matt. xxv. 31.

The coming of Christ with his saints Paul calls "the manifestation of the *sons* of God," for which the whole creation waits, (the Church waits only for the *Son* of God, 1. Thess. i. 10); and as a result of that manifestation of sons, the groaning creation shall be delivered from the bondage of corruption, into the glorious liberty of the children of God."—Rom. viii. 19–21.

Object of the Judgment.

If we can see both the *order* and the *object* of the judgment by Christ, it is a great revelation of our Father's purpose concerning mankind. Have we not already seen that this judgment is a twofold work—first, to destroy ignorance, sin and death—the elements of man's low condition; and, second, to develop their opposites—knowledge of God, life and righteousness?—John xvii. 2, 3. What man needs is to die to sin and live to righteousness. Our Lord's mission is to destroy the works of the devil, and thus save God's own work. Sin and death are the works of the devil, but man himself is God's work, and must therefore be saved.

The object of the judgment by Christ is not to condemn man, but to save him, by destroying sin. He will not save what is not worth saving, nor will anything good be destroyed. Man—being God's child—is worth saving. And man is never called upon to give up any good quality. Man is the pearl for which Jesus gave all he had. "Ye are not your own; ye are bought with a price." Man is God's son, of which Israel was a type. Israel was delivered from Egyptian bondage, and brought to Canaan. That bondage represented the bondage of sin, and Canaan represented the saved condition. When the Lord has destroyed man's low conditions, he will be free indeed.

All Christians probably see that our Lord's object in dealing with the Church is twofold—to judge down the sinful nature, and to develop his own qualities in them. The light is given them that they may be co-workers with him, and learn to choose the good. Paul shows that if we thus judge ourselves, we are chastened of the Lord, and shall not be judged with the world.—1. Cor. xi. 31, 32.

It is a blessed thing to learn that the object of Christ's judgment is the same, whether for the Church or the world, whether in this age or the next. He does not change. He is "the same, yesterday, today, and forever." His love and the law of life being ever the same, the object of his judgment cannot change. He will be a Priest in his throne—King and Priest combined. It is the Son of God's love, the Light of the world and the Saviour of the world, who is to judge the world; and we have seen that the judgment of the world—not of the Church merely—is a matter of great joy.—Psalms xcvi. and xcviii.

The elect Church, of which Christ is the Head, is Abraham's Seed (Gal. iii. 16, 26), through whom God has promised that all the nations shall be blessed. The judgment is God's way of blessing. The reason that the elect Church will not be judged with the world,

is because they have already passed from death unto life.—John v. 24, R. V.

Oh! that all Christians might see the object of Christ's judgment—that it is not to condemn, but to save. What begins with the true Church when they are begotten of the Spirit, and ends with their birth into God's kingdom, when Christ comes and receives them to himself, begins with the world afterward when He comes with all his saints to judge the world. The firstfruits come forth to a perfect life, but the rest come forth to a resurrection by means of the process of judgment yet to come.—John v. 29, R. V. They shall not be made alive in Christ to be judged; but made alive or raised *by* judgment. The judgment shall be unto victory (Matt. xii. 20)—the complete victory of life and righteousness over sin and death.

(To be continued.)

NOTES ON SUNDAY-SCHOOL LESSONS.

The Life-Giving Stream.—Ezek. xlvii. 1-12. (Lesson for Oct. 8.)

GOLDEN TEXT.—"Whosoever will, let him take the water of life freely."—Rev. xxii. 17.

INTRODUCTION.—The vision of chapters xl. to xlvii. is commonly thought of as very obscure. It is not agreed what city and temple were meant;—whether it refers to past or future times;—or whether it should be taken literally or figuratively. Some think it is a description of Solomon's temple; others, that it refers to the second temple, built after the return of Israel from Babylon; and still others, that it is a prophecy yet to be fulfilled.

It seems that much in these chapters,—especially xl. to xlvi.—was for Israel at the return from Babylon—their sabbaths, new moons, and sacrifices, according to the Mosaic law. But there may be a blending of things of the past restoration and of the future restoration. Chapters xxxvii. to xxxix. tell us of the final restoration to their own land, and a great conflict and victory for Israel, such as has never occurred in the past.

It appears probable that Israel, restored in unbelief, would begin to worship according to the law; but when converted to Christ, they would naturally drop what was fulfilled in him. We cannot think that the Lord would *command* the ceremonial offerings after they were fulfilled.

The division of the land here mentioned differs from what took place when they came first to Canaan, or at the return from Babylon, and may therefore be expected in the future. But some think it is all figurative, and used to foreshadow spiritual things.

I. THE TEMPLE, RIVER AND TREES. Vs. 1-12. This temple appears to be the symbol of God's permanent presence in Israel and of their true worship. "The glory of the Lord filled the house." xliii. 5. See also verses 2, 7.

This scene and that of the New Jerusalem in Revelation are similar. This suggests a correspondence between the glorified Church and earthly Israel. They will be in perfect harmony, the heavenly—like Elijah—being in control, and the earthly—like Elisha—doing the work among the nations. Both cities have three gates on each of four sides, through which men may enter. They are a standing invitation for those outside to come in and be saved.

The river is said to flow from the temple. If there is to be such a stream literally flowing from the most holy place in an earthly temple, it must be a symbol of the ever-flowing stream of truth and grace proceeding from the throne in the New Jerusalem. The water of life is now like a "well," in each believer (John iv. 14), but in the future it is to be like a "river." And it widens and deepens as it flows. It is first ankle-deep; next, knee-deep; then, to the loins; and finally, it is a river too deep to ford—"waters to swim in." And wherever it flows, there is healing; and the desert shall rejoice.

It is a grand picture of the ever-increasing and prevailing power of the gospel truth, by which men are to be spiritually washed and saved. It seems useless to say this has been fulfilled, or that it is merely the work of this gospel age. It is located after the restoration of Israel no more to wander, and after the marriage of the Lamb. Only then can "The Spirit and the *bride* say Come." Then "Whosoever will" may drink freely,—without money and without limit. Then the limitation of gospel election will be past; and the obstacles so removed that the wayfarers "*shall not* err."—Isa. xxxv. And what is so low as not to be healed at once, shall be salted.

Here also, as in Revelation, the trees of life are seen on both sides of the river; and they are not only for food, but also for medicine.—Compare verse 12 and Rev. xxii. 2. The healing power will never be exhausted as long as it is needed; and only those outside need healing.

When these future opportunities for mankind are seen in their true light, they only emphasize the importance of present salvation. Through the exalted Church of Christ, the glory of the Lord shall be revealed, and all flesh shall see it together.—Isa. xl. 5.

The Return from the Captivity.—Ezra i. 1-11. (Lesson for Oct. 15.)

GOLDEN TEXT.—"He retaineth not his anger forever, because he delighteth in mercy."—Micah vii. 18.

INTRODUCTION.—Ezra was a Jewish scribe, and had an active part in the restoration of the nation from Babylon. According to Jewish tradition, he was the collector of the books of the Hebrew Scriptures, the author of 2. Chronicles, Ezra and Nehemiah, and the originator of synagogue worship. Originally Ezra and Nehemiah were one book; and they are a continuation of Chronicles. As the Chronicles end, Ezra begins.

As the captivity was caused by sin, it was for discipline, and to teach them important lessons. 1. They were cured of the sin of idolatry. 2. Their deprivation taught them the value of their former religious opportunities. 3. They were led to a renewed study of the Scriptures. 4. The representatives of the divided nation were brought together, and the division was healed.

There were two siftings of the nation: (1) by the king of Babylon. He took the best of the nation. It would have been dangerous to his purposes to leave them behind. And they made the best seed for the future nation. (2) Cyrus sifted them at the time of the restoration by calling for volunteers—the most zealous for God's cause.

I. THE RETURN FORETOLD.—Ver. 1. Not only was the fact of the return foretold, but Cyrus, the king of Persia, was named as their deliverer, and the time was fixed.—See Jer. xxv. 11, 12; Isa. xliv. 26 to xlv. 5. (Cyrus was a type of Christ—the final Deliverer.) It was all to fulfill the Lord's word.—2. Chron. xxxvi. 21. Cyrus did not know the Lord, but the Lord used him, and directed the fulfillment.

II. THE DECREE OF CYRUS.—Vs. 1-4. The seventy years' desolation of Jerusalem reached to "the reign of the kingdom of Persia."—2. Chron. xxxvi. 20. That was "the first year of Cyrus," and at that time, to fulfill His word by Jeremiah, "the Lord stirred up the spirit of Cyrus to make a proclamation throughout his kingdom, and to have it written. In this he declared that the God of heaven had given him the dominion of the known world; and

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THE WORLD'S HOPE.

PUBLISHED SEMI-MONTHLY AT

ALMONT, LAPEER COUNTY, MICHIGAN

Entered at the Almont P. O. as Second Class matter.

J. H. PATON, - EDITOR AND PUBLISHER.

Terms of Subscription, Including Postage:

For One Year $1.00
For Six Months 50
To Foreign Subscribers 1.35
Sample to any address ..... Free

All money should be sent to the Editor, and all drafts and money orders made payable to him. Any large amount should be sent by postal order, draft or registered letter. For sums less than one dollar, one-cent or two-cent postage stamps may be sent, when postal notes cannot be obtained.

Address all communications to

J. H. PATON,
ALMONT, LAPEER CO., MICH.

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Yale, Mich., Sept. 17, at 3:00 and 7:30 p.m.

Detroit, Mich., Sept. 24. All the Detroit friends are invited to the Odd Fellows' Temple, 129–131 Bethune Ave., Corner Brush St., Men's Parlor, First Floor, at 3:00 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

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that He had commanded him to build Him a house (the temple) in Jerusalem; and then he called for volunteers to go up and do the work. He also required that those who remained in Babylon should help, and get his neighbors to help with silver, gold and goods, to carry on the work.

The Lord may have stirred up the mind of Cyrus directly by His Spirit; but it seems probable that Daniel, as God's agent, had something to do with the matter. He knew that the dominion was to pass from Babylon to Persia. —Dan. ii. and vii. He also knew the prophecies of Isaiah and Jeremiah; and he probably impressed the mind of Cyrus with thoughts of God's purpose concerning him and Israel.

III. PREPARATIONS FOR THE RETURN.—Vs. 5–11. The king's decree made a great stir among the peeple; but the three tribes—Judah, Benjamin and Levi—were the leaders in the movement. The enthusiasm took hold of their heathen neighbors, and they gave much silver, gold, goods, beasts and precious things to help in the work. About 50,000 volunteers went, and they took 435 camels, 736 horses, and 6,965 beasts of burden. And some of the fathers made large contributions, according to their ability, to help build the house.—Ezra ii. 64–70.

Cyrus brought out the sacred vessels, which Nebuchadnezzar had brought from the temple in Jerusalem, and placed in the house of his gods. He did not know that he was preserving them for the restoration. By order of Cyrus, Mithredath, the treasurer, gave all the sacred vessels over to Sheshbazzar—Zerubbabel.—iii. 8 and v. 16. Their number was 5,400.

The return from Babylon to Jerusalem—to the land that God gave to their fathers—must have been a very happy experience. They could not sing as exiles, by the rivers of Babylon.—Psalm cxxxvii. But when deliverance came, they were filled with laughter and song. —Psalm cxxvi.; Isa. xlviii. 20. All restorations—of Israel, the Church and the World—are joyous events. God rules in the affairs of men, and turneth man to destruction, and later bids them return.—Psalm xc. 3. See the "Golden Text."

EXTRACTS FROM LETTERS.

Nothing too Hard for God.

DEAR BRO. PATON:—Please pardon me for not writing before. I know you would if you knew all, and how busy I am all the time. I am laboring about all the daylight there is week days, and preaching Sundays. I am well and strong, and the dear Lord is blessing in every way. Praise his dear dame for ever and ever!

And, dear brother, I feel in my heart that God is working all things after the counsel of his own will—that there is nothing in all the world that is too hard for him—that he is infinitely wise, and therefore can make no mistakes; that he loves all the family of Adam; and that though we in our weakness may stumble and fall, and frustrate his grace, and bring sorrow to our own hearts, yet we can never frustrate his great and good plans. So I feel safe in leaning hard on his everlasting arms.

"What a wonderful Saviour is Jesus, my Lord!
What a wonderful Saviour is He!"

Praise His dear Name!

And now a word to the HOPE family. Dear Brethren:—Let me say to you, Be of good cheer. Jesus has overcome the world and is more than a match for the devil. He has conquered death, and because of this, we shall reign with him in glory. And we have the truth. I have no doubt about it. Christ came to save the world—not merely a part of it. God sent him to be "the Saviour of the world," and he is able to do that work. Only think! *All* power is given into his hands to accomplish this blessed work.

And you and I have the blessed privilege of being laborers together with him in saving the world. And we are assured that our labors are not in vain in the Lord. Well, let us take unto us the whole armor, that we may be able to stand. This is the victory by which we overcome, even our faith.

I am so glad I ever ran across THE WORLD'S HOPE. It has been blest of God to me, and has been the means of increasing my faith in God and making me broad-minded. Only think! I used to believe (foolish me) that God intended to save only a few of the best Adventists. Think of it! But I was honest. And at that time I believed that man was only air and dirt. Now, with Bro. Paton, I believe in the personality of the human spirit. At that time I believed in the resurrection of the old body. Now I believe with Paul, "That which thou sowest, thou sowest not that body which shall be." Then I believed that Christ would be revealed from heaven in literal fire; now I believe it is figurative. Then I believed that the saints, after they were made immortal, would have Abraham's old farm in Palestine. What an idea! Then I believed the saints would tread down the ashes of their unsaved dead.

Well, bless God for the truth. I love it, and am willing to suffer for it; and this my works shall show.

Well, Bro. Paton, keep turning on the light. It shines more and more, and will until the perfect day; and the darkness and the devil must go. Hallelujah! Glory to God for ever and ever, even for ever and ever!

Well, brethren, I must close. May the dear Lord bless every hair on every one of your dear heads, is my prayer. I tell you we have no need to fear, for God and one man is a majority anywhere and all the time, for has he not said: "I will never leave thee nor forsake thee." And he that spared not his only begotten Son, but freely gave him up for us all, shall he not with him freely give us all things to enjoy? Therefore, beloved, let us not hang our heads like the bulrush, but lift up our heads and rejoice in the love of God, in his truth, and in the blessed hope. Oh! it is so blessed. God loves everybody with a love that will not let go, and sent his Son to be the Saviour of the whole world. Is not that blessed? Praise the dear Lord for ever and ever! Amen.—O. M. Chase, Hartland, Me.

Love to Give to Others.

DEAR BRO. IN CHRIST:—I enclose stamps and ask you to send me a few copies of the HOPE of July 1st for distribution;—the articles on "The Atonement," and "The New Jerusalem a Symbol of God's Kingdom." These truths are made so plain and are so beautiful and uplifting that I love to give them to others who have not yet seen God's purpose and plan for his people. I would also like a few tracts. Yours in Him, M. E. M., Eagle Lake, Tex.

Feel Much Encouraged.

DEAR BRO. PATON:—I thought I would drop you a few lines, as I was not at the General Meeting, though I was with you in spirit; and I am sure you had a blessed feast, and I hope the influence will be felt by many. I feel much encouraged, and my faith is strong in the Lord. There is everything to encourage us. The harvest is all ready. It would seem that the jots and tittles are being fulfilled.

I have been encouraged in reading the HOPE. The articles on "The Atonement" are specially good. As I read and see the fulfillment of the types and shadows, it makes my heart burn within me. And I thank God that he has blessed me with a little knowledge so that I can see these blessed truths, and that he has enabled you to feed the flock with the meat due at this time. You will find enclosed a mite to use as you see best. Yours in love of the truth, S. M., Rochester, N. Y.

"Imputed Righteousness."

DEAR BRO. JOHN:—I wish to thank you for that article in the HOPE of August 15, on "Imputed Bighteousuess." It did me great good. I think you have grasped there a great thought, and that you have set it forth strongly.

I am in agreement with you at least in this, that every one who commits his way unto Christ has at once this imputed righteousness; that the righteousness of Christ is put to his credit at once by the Eternal Father who has planned all things pertaining to our salvation.—Robert Paton.

Present in Mind.

DEAR BRO. PATON:—This month ends my yearly subscription to the HOPE. I enclose one dollar for its renewal, and the other for the work of the Larger Hope Association. In mind I am often at the Conference Meetings now going on at Battle Creek, and wish I might be there. So many less enjoyable functions occupy our time and require our energy, and this one pleasant and profitable opportunity to meet with those of like faith and hope passes unapplied to the furtherance of our growth and uplifting!

There seems to be quite a settlement of W. H. readers in Michigan, no doubt due to your ministrations. I am rejoicing with them in their good fortune, and hope they appreciate it.

I wish you were able to read German. I'd like to send you some current literature, which expresses more hope for our race than is consistent with the "Creeds." The writer has been "taken up" on the subject, and I hope there will be more of it by and by.

It requires more than a passing word, however, judging from the long continued and earnest thought I needed to arrive at a satisfying understanding. There is nothing I wish so much as that all thinking Christians may become interested in such searching of heart and of "The Scriptures."

I pray the Lord may give you the necessary wisdom and strength to bring out "things old and new" from the great store-house of the Book and the results of your own ripe thought, and we shall endeavor to learn and love the truth.

Wishing you God's blessing I remain Yours gratefully, L. H., Cincinnati, O.

THE RESURRECTION.

IT has been pointed out by J. H. Paton, who has devoted his life to proclaiming "God's Hope for the World," that the three cases in which our Lord exercised His power to raise the dead, are types of all who have gone to the tomb.

1. In the resurrection of the little girl (Mark v.), we have the assurance of the resurrection of all children; (2) in the case of the young man (Luke vii.) those who have reached maturity and are therefore responsible; (3) while in the case of Lazurus is foreshown the resurrection of the vast numbers for whom many Christians have no hope whatever.

If the circumstances preceding and following the resurrection of each of these be studied it will be seen that much comforting truth is revealed which once seen becomes our precious possession, a rock-foundation.

In the case of the daughter of Jairus, we have the prayer of an unbeliever for help for his child, and our Lord's ready response and cheerful assistance, "Be not afraid; only believe." She responded at once to our Lord's voice, and he commanded them to give her food. Children who have not partaken of spiritual food will receive it in resurrection. "Feed my lambs."

In the resurrection of the widow's son there is not the least hint that any-

one asked our Lord for help, nor that mother or son was a believer. But Jesus was moved by compassion for the mother—and how many such there are,—and bade the young man arise.

He, too, heard the voice of the Son of God and obeyed, and Jesus delivered him to his mother. Surely both mother and son must have become believers in Jesus as "the Resurrection and the Life." The delay in responding to the call of the sisters of Lazarus may typify the waiting time before Jesus comes to effect the resurrection of all.

The sisters believed Jesus could have raised Lazarus to health before he died, but not after decay of the body had begun. Jesus wept!

Lazarus, called by name, responded to our Lord's voice, and came forth. Notice his condition—bound hands, feet and head. He is the type of those who have died in their sins. Listen to our Lord's command to his sisters: "Loose him, and let him go." Those who have died in their sins, in ignorance, will come forth bound; and it will be the work of Christ's followers to loose them—set them free—by teaching them the gospel of our Lord's redemption of all Adam's family.

In John v. 24–29, we have our Lord's statements as to the method and extent of His resurrection work.

24. Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

Here is present resurrection offered to all, which heedless ones are missing.

25. Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

Here are the three cases just considered; the word dead is "nekros." He declared that some "shall hear His voice," and those who hear shall live.

26. For as the Father hath life in himself, so hath he given to the Son to have life in himself.

27. And hath given him authority to execute judgment also, because he is the Son of man.

Our Lord connects judgment and life-giving, showing that God's judgment is to be unto "victory," and therefore we should desire it.—See verse 21.

28. Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice,

29. And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment. (Rev. Ver.)

Here we have the work to be effected "when Jesus comes" to call out those of whom Lazarus is the type. In each case resurrection depends on our hearing the voice of the Son of God. No other voice will do. There are many clamoring for our attention, and in the din His may not be heard.

What is hearing His voice but apprehending the truth He taught? Reading His words we hear His voice, and by believing His statements the truth becomes our possession. Then error fails and dies.

30. As he spake these words, many believed on him.

31. Then said Jesus to those Jews which believed on him: If ye continue in my word, then are ye my disciples indeed;

32. And ye shall know the truth, and the truth shall make you free. (John viii.)

Of the three cases of resurrection effected by our Lord, that of Lazarus seems to have been the most notable in its time, its widely different effect on the priests, and on the people, and in other facts recorded, which appear deeply significant.

This crowning miracle of our Lord was wrought to manifest the glory (character) of God and to confirm the faith of believers in Jesus. The time is significant. It occurred shortly before our Lord entered Jerusalem as *King*, and so locates the time of the general resurrection which will be under the blessed reign of our Lord Jesus Christ, who is the Resurrection and the Life.—Revelation xi. 15–18. The resurrection of Lazarus caused many to believe in Jesus, and the enmity of the priesthood to reach its climax. They summoned the Council and decreed that Jesus should be put to death.

The work of Jesus is to give "life abundantly," John x. 10; "not to destroy life;" and as he had demonstrated His power over those in the tomb, the priesthood trembled. If he could call forth Lazarus, whom might he not call forth? A terrible thought for those whose victims will yet appear against them.

Many people having heard of this went up to Jerusalem to keep the Passover, desiring to see not only Jesus, but Lazarus, His living witness.

Six days before the Passover Jesus came to Bethany, and there they made Him a feast at which Lazarus sat as guest, while Martha served.

Recalling the picture of the Prodigal son sitting down to a feast in his Father's house, and that Jesus had compassion on the shepherdless multitude and "taught them many things," that He said to them, "The words that I speak unto you are spirit and life," and that He bade them give the little girl "something to eat," it is easy to determine what this feast means. It is "the gospel of the kingdom," so often called a feast.

Not only had Lazarus to be "loosed" from his bonds, but he was now "fed" at the table of our Lord, for the feast was made in honor of Jesus. "Martha served." This shows the part believers will have in the work of caring for those who died in ignorance.

Compare Martha with the sulky, angry elder brother who refused to come in to the feast at which his brother has by his father's command been seated.

But look at Mary, at our Lord's feet anointing them with costly ointment, and wiping them with her hair. Literally laying her head at His feet, she pays a deeper homage than the multitude who spread their clothes for Him to ride over, in token of their submission to Him as King. He had raised Lazarus when she doubted. It was because He had done this that the multitude next day went out to meet Him. The house was filled with the odor of Mary's ointment, prefiguring the praise and honor and blessing that will be rendered to Jesus when He shall have taken the Kingdom and called forth the prisoners of Death. Then will be fulfilled the saying of the Psalmist, "Thy God hath anointed Thee with the oil of gladness above Thy fellows," (companions).—Psalm xlv. 7.—T. J. T.

IMMORTALITY.

THE word immortality is found only five times in the New Testament, and not once in the Old Testament. We find it twice in 1. Corinthians xv. 53, 54, and it is said to be "put on" at the resurrection. In 1. Timothy vi. 16, it is used in reference to the exalted state of the Lord Jesus, the "King of kings, and Lord of lords, who only hath immortality, etc." This passage is often quoted: "God only hath immortality," and is used as if it did not apply to the Lord Jesus; but Revelation xix. 11–16 shows that he whose name is "The Word of God," *is* "The King of kings and Lord of lords."

It seems evident that Paul was speaking to Timothy of Christ as

the Second Man, the Head of the race. He, as man, having secured immortality by his resurrection, ascended to dwell "in the light [God] which no [mortal] man can approach unto, whom no man hath seen nor can see." The Father is the Light, and the immortal Son dwells in it, as the Unit of the race on the risen side, and he is able to give immortality to man. As the Father had life in himself, he gave the Son to have life in himself, (John v. 26), that he might give it to the race. Because of this he could truly say: "I, if I be lifted up from [out of] the earth, will draw all unto myself."—John xii. 32, R. V. With this view the several passages seem harmonious.

In the three Scriptures abovenamed, the word immortality is from the Greek word *athanasia*, and, according to Young, it means deathless. Whatever has life and cannot die is deathless—immortal. And our Lord, speaking of the resurrection state, in which, prospectively, "*all* live unto him," he says: "Neither *can* they die any more."—Luke xx. 36–38. Then they must be immortal.

The other two places where the word immortality is found are Romans ii. 7 and 2. Timothy i. 16. The former speaks of it as as a condition to be sought for, which implies that man by nature does not have it. As the children of Adam we are mortal. The latter speaks of it as brought to light in the Person of Christ, when he abolished death, by his resurrection. How else could death be abolished than by making alive? The destruction of death in the Person of Christ, the Head of the race, is the light, and the security that death will be destroyed in all, in due time, so that there shall be no more death, just as the entrance of death in the first man caused death to be passed upon all men.—Rom. v. 12. We inherit mortality by the first Adam, and we inherit immortality through the Second Adam.

The word immortality in the two last-named Scriptures is not from *athanasia* but *aphtharsia*, which means incorruption. Because of this, some think there is a marked difference between immortality and incorruption. The word incorruptible might be applied to things without life, as immortal could not. But any living being that is incorruptible must be deathless—immortal. Had Adam been incorruptible, he could not have been corrupted, and therefore could not have died.

To those who claim that incorruption means a lower degree of development than immortality, we commend the fact that *aphthartos* (incorruptible) is applied to God, and is translated immortal, in 1. Timothy i. 17. Nothing can be higher than he as to deathlessness. When we are made partakers of his incorruptibility, we shall be immortal.

There are those who teach that only the "little flock," (which they also call the bride), will *ever* be immortal, and yet they teach that a great multitude will be saved, and will always live. This seems to be a needless distinction. Those who never die will surely be deathless.

Such a distinction is not necessary to sustain the Scriptural gradation of glory in the resurrection. Paul uses the sun, moon and stars to illustrate the different degrees of glory. He says: "So also is the resurrection of the dead."—1. Cor. xv. 42. But the sun, moon and stars are all alike in nature (heavenly), though differing in the degree of shining power. It is plainly taught that all shall be made alive in Christ, which involves being made partakers of his nature, though all shall not have the same degree of power.

It seems certain that there is no Scriptural statement that immortality will be limited to a few. All who are sure to live must be deathless. As our Lord Jesus was deathless when he abolished death in his own Person, so when he destroys death in the race, all will be deathless—immortal. The last enemy being destroyed, there shall be no more death, and God shall be all in all.—1. Cor. xv. 26–28.

ONE HUNDRED TWENTY-SIXTH PSALM.

THIS is a Psalm of Thanksgiving. Whoever wrote it must either have been among the captives restored, or inspired with the spirit of the matter. Their joy in the deliverance was so great that it seemed more like a dream than a reality. It seems that only those who had that or a similar experience could sympathize with them.

What a contrast in their experience! When as captives they sat by the rivers of Babylon they wept when they remembered Zion. They hanged their harps upon the willows. How tantalizing to be required by their captors to be mirthful and sing them one of the happy songs of Zion! How could they sing the Lord's song in the land of the strangers?—Psalm cxxxvii. 1–4.

But now that deliverance had come, all was changed. They were filled with laughter and song. Their neighbors looking on said: "The Lord hath done great things for them." The answer was natural: "The Lord *hath* done great things for us; whereof we are glad." But the work was not complete. They still prayed: "Turn again our captivity, O Lord," like the dried streams in the south filled again with water. The captivity was not yet ended. More exiles were yet to return, to refresh and strengthen them. Salvation begun was a gladsome thing, but they were not satisfied with present blessings. They desired more for themselves and others.

Judging from what we have seen in the word, we regard this Psalm as a prophecy of the future restoration, as well as a history of the past.

I remember seeing the great (even excessive) expressions of joy of runaway slaves when they first stood on Canadian soil. Freedom had a great charm for them. And though with new responsibilities on them, the excessive joy would subside, and many unforeseen difficulties would arise, they were never willing to return to their old masters.

The joy of the new convert to the Christian life is similar. Future cares and responsibilities may lessen the early expressions of joy; but no one ever regrets that he left his old master and accepted the freedom of Christ.

Verses 5 and 6 may have reference to the dark and then brighter experience of Israel; but they seem like a promise for all people at all times. They have often been an encouragement to the faithful worker in the gospel vineyard. Their work shall be rewarded.

All life is like a sowing and reaping. The sowing is always a matter of toil and loss, but if the seed and the ground are good, the harvest is a great reward. Those who sow in tears shall reap in

joy. Self-denial, suffering and affliction have a good ministry. The temporal affliction works an eternal weight of glory. After all the darkness, sorrow and pain come light, joy and eternal blessedness. God's purpose—the end—justifies the rough way. The only safety in the way is an abiding faith in the Father's wisdom, love and power.

RISEN WITH CHRIST.

(John xx.)

She sought Him while the darkness lay
In sombre folds around her way,
Where death had marked the spot;
The rest await the rising sun,
No light her heart could know save One,
No home where He was not.

She sought Him but He was not there,
In human love, she sought Him where
He never more could be;
The empty tomb so filled her eye,
That when her living Lord drew nigh,
She knew not it was He.

She thought of Him as One who here
Had met her need, and calmed her fear,
And won her yearning heart;
But He was gone!—was lost to sight,
Her life had lost its joy and light
Because from Him apart.

But soon His resurrection tones
Ring through her soul; she sees and owns
Her Master and her Lord;
Not now in flesh, but from above
The Fount of life and power and love—
The risen Son of God.

Raised out of death, by glory claimed,
Yet Jesus still, and not ashamed
His feeble ones to own:
To call them "brethren," for they've found,
Through death, that new, that holy ground
Where once He stood alone.

Sons of his Father now they stand,
His God their God, a risen band,
With Him the Firstborn Son;
Bone of His bone, for now His heart,
Once straitened, does its wondrous part
In power through victory won.

In spirit linked with Him above,
And sharers of His Father's love,
His toils for them are o'er;
No guilt can rest on them again;
His own pure life without a stain,
Is theirs forevermore.

No more to seek Him as a guest
In wistful doubt and heart's unrest,
Lest clouds should come between;
But joined in spirit with her Head,
No more to part, though still to tread
This homeless desert scene.

No restless fear, no anxious care,
Can reach her deep reposing there—
Her Sun doth ever shine;
On earth she waits, and works and sings,
"A little while," and Jesus brings
His Bride to realms divine.—Sel.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.—Isa. lv. 1. This is a grand gospel invitation—the blessings of salvation being symbolized by water, milk and wine. What these are to the physical nature, the gospel blessings are to the spiritual nature: they quench the thirst, refresh, cheer and build up. In harmony with this invitation, Jesus invites the hungry, thirsty and weary (that is, those who feel their need) to come to Him and eat, drink and rest. The gospel blessings are all free—"the gift of God, through Jesus Christ our Lord." We are not saved by good works; no one can earn life; but accepting God's gift, we are his workmanship, created in Christ Jesus unto good works."—Eph. ii. 8-10.

SEND FOR

THE GOLDEN LINK,

OR

SHADOW OF SIN.

—o—o—

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